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hungrily seeking for true guidance in things spiritual. This is the age for ministers

with a divinely inspired message; the world turns disappointed from all others."

## CHURCH EFFICIENCY

### **Linking up the College Men with Churches**

College and university men too often fail to connect themselves, says the *Continent*, with the organized Christianity of the communities where they settle after graduation, and sometimes men who were religious leaders in college life fall away from active religious life when they make the transition from study to money-making. The Y.M.C.A. is making a vigorous attack on the problem in New York and Chicago. A secretary in each city makes it a specialty—Orrin G. Cocks in New York and Harry T. Williams in Chicago. In New York the work is closely allied with the Federation of Churches and is expressed through the Laity League for Social Service. In Chicago, Mr. Williams pushes his efforts through the Interchurch Commission. Both organizations aim to interest young men or other capable youths in definite tasks of Christian effort and request pastors to communicate to them specific opportunity for work that challenges a young Christian to be of use to his less fortunate fellows.

### **Evangelicalism Born of Experience with Life**

The *Continent* relates that Friedrich William Foerster, professor of pedagogy in the University of Zurich, has lately come forth as an avowed teacher of evangelical Christianity. Realizing that his bookish life was resulting in no tangible human service or vital apprehension of the realities of life, he determined to correct his book-learned notions by practical observations of social conditions. He accordingly spent two years studying the labor movement, juvenile delinquency, and the relief of the poor. The result was his becoming a

worker with the specific object of forming character among the children. His purely ethical teachings failing to take hold, he found himself driven to the conclusion that "moral education can find its complete expression only in the Christian religion." The professor has fully and frankly accepted the position that man's unregenerate nature can be made capable of righteousness only by the unfolding of the grace of God. Professor Foerster writes voluminously and his influence in Europe is said to be spreading rapidly.

### **Co-operation in Western Washington**

The Western Washington Home Mission Council, made up of representatives of all the evangelical denominations doing mission work in western Washington, with a well-defined constitution and principles of co-operation, is doing efficient work in the way of avoiding duplicating, overlapping and waste of men and money. In a dozen cases where the council's advice has been followed, the result has been a saving of men and money and a strengthening of the forces on the field. The first "get-together" banquet of four hundred men, clergymen and laymen recently held, represented all the leading evangelical denominations. The council augurs for greater harmony and economy in the church extension work on home mission fields.

### **Practical Religion in Atlanta, Georgia**

Two men, Marion M. Jackson, lawyer, and John J. Egan, capitalist, inspired by the Men and Religion Forward Movement, are largely responsible for a great moral achievement in Atlanta, Ga. Every disreputable house in that city has been closed. These leaders secured advertising space in

the newspapers and made such startling exposure of vice conditions and such moral and religious appeals that they aroused powerful public sentiment and drastic official action.

### **The "Men and Religion" Leaders in Asia**

Eight or ten men, leaders of the "Men and Religion Forward Movement," are seeking at present to arouse fresh religious interest in the Orient. These men are coming into close contact with many thousands of students in the institutions of learning in Japan. In Kyoto at the Imperial University, where a distinctively Christian theme has never before been presented, a great crowd of students as well as the president of the university and members of the faculty were present. A leading Japanese non-Christian said to Mr. Fred B. Smith, one of the leading spirits of the party, that he was convinced that Japan must become Christian or she would never be a great nation. The party had a conference during the campaign in Japan with a company of leaders in Tokyo at which many prominent Japanese leaders were present. The delegates of the movement are making dominant the note of social service and evangelism. The practical message seems to have appealed powerfully to the keen Japanese who are realizing as never before that Christianity is consistent with the highest degree of patriotism, and, in fact, the inspiration of it, and that the religion of Jesus Christ replaces every wrong, every sham, with something better.

After holding forty-one meetings in Japan with an aggregate attendance of 13,839, the group of men now going around the world in the interests of the Men and Religion Movement went on to China. They report Sun Yat Sen as the most talked of man in China, also that the heathen temples are being abandoned. A prominent missionary said to them: "Our greatest handicap is the godless European

and American who leaves his religion at home and comes here for greed and graft." On the closing night in China the group was entertained by the International University Club, when 200 college graduates from every land were present. In all, twenty-four meetings were held in China. The company sailed via the Philippines to Melbourne, Australia, where their greatest campaign was held with 21,000 men in six meetings and 400 each day in institutes.

### **Church Unity**

"We want Apostles of Reconciliation—men who have seen the heavenly vision and can be content with no lower ideal than the one Body of Christ." This declaration by Dr. Armitage Robinson, the dean of Wells, is indorsed in a significant article on "Church Unity," in the *London Quarterly Review*, for April, by Rev. Dr. W. H. Griffith Thomas, of Toronto. The writer holds that we must study afresh what is essential in the New Testament in regard to the church and the ministry. We must then study afresh all the available facts of second-century history. We must study afresh the meaning of certain well-known ecclesiastical terms. We must study afresh the Church of England position on all matters connected with the church and ministry. We must study afresh and with great care what each non-episcopal church holds on the subjects of the church and ministry. We must study afresh what is to be understood by the ministry in relation to the church and sacraments. We must study afresh what each church is actually doing in the Christian world at the present time.

During the last few years there has been a most remarkable spiritual movement in Korea, but it has been almost wholly outside the Anglican mission of the country, while Presbyterians and others have reaped abundantly. The extreme Anglicanism of Korea seems to be a very small factor in the development of that land. Travelers like

Bishop Montgomery and Canon Tupper Carey have lately expressed themselves in the frankest terms about the comparative insignificance of Anglican missions in various parts of the world. To ordinary observers it would seem the height of absurdity that by a theory of apostolical succession millions of the most intelligent and devoted followers of Christ in the whole world are to be cut off from any real recognition as part of the true Catholic church. The Bishop of Oxford, in one of his recent works, speaks in the frankest terms of the presence of the Holy Spirit in the non-episcopal churches. It is well known that there are two views of episcopacy held in the English church today, the one represented by Bishop Lightfoot and the other by Bishop Gore, and before Anglicans can approach non-Episcopalians they ought to settle for themselves which of these views is correct. There are many Anglican churchmen today who are more than content to take the position laid down by Professor Gwatkin at the Pan-Anglican Congress, when he said of Episcopacy:

If it committed us to the Cyprianic or mediaeval theory of Episcopacy it would only be a sword of division in our own church. . . . Episcopacy is like monarchy, an ancient and godly form of government which we may be proud to acknowledge and obey. . . . To claim for it a binding command of Christ or his apostles is a defiance of history; and to make it necessary for other churches without such a command, comes near to defiance of Christ himself. . . . We cannot dream of union with the non-episcopal churches of Christ unless we recognize that they are as much Christ's churches as our own, and their ministers as truly Christ's ministers as we.

### **The Meeting of Presbyterian General Assemblies**

The three largest Presbyterian general assemblies met simultaneously at Atlanta for ten days, beginning May 16. Fourteen hundred commissioners, half of them laymen, represented four-fifths of the entire

strength of Presbyterian membership of the United States, which is about 2,500,000. The Southern Presbyterian Assembly, and the United Presbyterian Assembly seriously discussed the matter of union, action on which was postponed for a year, to give time for thorough discussion. The question of the election of children dying in infancy was at length discussed by the Southern Presbyterians. The Presbyteries having voted by a considerable number to have the clause remain as it is, viz., that only elect infants are saved, the general assembly so agreed. The Northern Presbyterians adopted the Intermediate Catechism which has several specific questions and answers with regard to the Christian's duty toward his home, his country, and other countries, which bring out the social service obligation of churchmen. The same assembly also considered the question of its relation to Union Theological Seminary. The majority report of the commissioners that have been studying the matter for the last two years suggested that no action be taken. Two minority reports were presented. The entire matter was resubmitted to a committee of seven to report next year. A great mass meeting of the assemblies was held under the auspices of the social service departments of this denomination. Dr. James A. McDonald, of the *Toronto Globe*, in a strong address said that from his point of view, the Presbyterian churches of the Republic and the Dominion have been in danger of losing their national outlook and becoming mere denominations of the intellectual and well-to-do. The church essentially democratic in creed and policy has touched the social and industrial situation at long range.

### **Message vs. Methods**

E. A. King, editor of methods of church work, in the *Expositor* for May, calls attention to the fact that, important as methods of church work are, they are no substitute

for a message. The most excellent Christians are among those who find reason occasionally to complain of coming away from a church service still hungry for a message that grips heart and mind. The minister may be ever so well educated, expound his text ever so accurately according to the most canonical rules of exegesis, may say the most commonplace things all within the average auditor's comprehension, and yet only serve as nothing more than the unconscious medium of another man's message. People may respect a preacher for his learning, his goodness, his executive and administrative ability, may acquire from him many new ideas, but the hunger of the heart can be satisfied only by a message today for today. A message that will grip, inspire, or comfort the individual can come only through the experience of a man's own life-thought. Unless the message be wrought out of the preacher's own soul, however purely spiritual it may be, however distinctly religious or social, he speaketh as the scribes, not as one having authority. The men who bring things to pass in this world are they who speak from within. It is such a man whose words give out virtue, healing, power, whose message grips and holds. And all preachers may become men with messages by paying the price in hard study, personal research, a knowledge of life and men gained from wide reading and intimate contact with life and the problems of the present day, and by personal experience of God. The final test is absolute moral honesty in delivering the message of his own conviction, warping it not to suit any influential individual or officers within the church. Truth is of more consequence than large salary, or position. Methods have their great part. A minister should be in constant search for the very best and most efficient, practicable methods and ideas of church administration, but nothing is so successful today, as ever, as a man with

a strong, convincing, thought-compelling message. Combine this with proper methods and the ideal is obtained.

### **A Phenomenal Village Church**

The *Christian Century* for June 12 tells how Whiting, Ia., a village of less than 700 inhabitants, dedicated a \$35,000 Institutional Church and public library, the latter with an endowment of \$25,000, free of debt. In this little town there was nothing—neither Y.M.C.A., public library, or anything of the sort to appeal to the young life of the community. A bowling alley run by an ex-saloonkeeper, a pernicious pool hall, a doubtful livery barn constituted the rendezvous for the boys. The church set itself to the task of ministering to the needs of the young people by providing wholesome recreation and amusement for the culture of body and mind, as well as spirit. Today there stands on a corner of the main street an institutional church, a model of architectural beauty and utility. In the basement are primary rooms, recreation room, two bowling alleys, a gymnasium, shower baths, dressing rooms. On the main floor, disconnected with the other rooms, is a library thoroughly modern in equipment and finish, also a magnificent auditorium of 400 seating capacity. The library is strictly public and undenominational, controlled by an independent board of directors. Five prominent citizens provided the endowment fund. On the third floor are kitchen, dining and lecture rooms. Excellent facilities exist for class work in the Sunday School.

### **Decrease in Membership in the Church of Scotland**

The reversal of a continuous record of an average annual increase of 7000 for the last forty years, by the report to the Assembly of the Church of Scotland to the effect that the denomination has 1066 fewer communicants than a year ago staggered the leaders of the church. In 1911 the additions

on confession of faith were 26,700 against 28,200 nine years ago. More hopeful signs are the biggest foreign mission income in the history of the church and a 35 per cent increase above ten years ago in the number of students preparing for the ministry.

#### **Church of Scotland Moves for Union**

The two great Presbyterian General Assemblies of Scotland representing the Church of Scotland and the United Free Church, meeting side by side in Edinburgh, simultaneously and unanimously adopted the report of their joint committee on union. Dr. Wallace Williamson, moderator of the Established Church, and Lord Balfour of

Burleigh, both representing the committee, told the elders and ministers of the established Church of Scotland that to the end of satisfying the high ideals of Christian freedom entertained by the United Free Church there must be obtained from Parliament such a declaration as will forever put at rest any suspicion that Scotland's national church is in any way subservient to civic control. After this frank statement of the necessity of so considerable a change of base on the part of the Established Church the committee was nevertheless unanimously authorized to proceed with its conferences.